

## Fire Chief A. H. RUNGE.

His Restored Health Was Due  
to Paine's Celery Com-  
pound.

The position of chief of fire department in a big city like Minneapolis, with its acres of valuable building property, crossed by numerous railroad lines and dotted with factories where the fires are never "banked," is one of the utmost responsibility, and can be entrusted only to a man of unquestioned character and ability.

August H. Runge, who has filled this responsible position for several years with so much credit to himself and to the city, was born in New York in 1852, where he received a common school education.

What such a man as this has to say can scarcely fail to carry weight with it.

"With the hope that what I say may in some way be brought to the attention of others who, like myself, have suffered from any apparent ailment, I feel constrained to relate a brief tale regarding an experience which I trust may never be repeated in my case.

"A few months ago, owing doubtless to the exacting nature of my duties as head of the fire department, I began to feel a sort of languor and listlessness, to disguise which I was compelled to bring into play all the strength of will I could command. The feeling grew upon me, however, and in a short time it took such possession of me that it affected my appetite and caused insomnia. I approached my meals with a feeling amounting almost to nausea, and my bed with horror at the restless night which I was almost certain was before me. Matters became so serious with me that I could no longer keep silent about myself, and speaking of it to one of my friends one day, he suggested that I try Paine's celery compound. I purchased a bottle and before I had taken a dozen doses I knew that the suggestion was a good one. I felt an improvement. I continued to use it, and felt restored. My appetite is good, and I sleep well, and instead of an irksome grind my business is again a pleasure to me. I attribute this happy state of affairs to Paine's celery compound."

As in the case of Fire Chief Runge, the beginning of poor health is very apt to rob one of the will power to start immediately about getting out of danger. It is this inertia of poor health that makes an ordinary "run-down" bodily condition so dangerous, and so likely to go on to something worse. Every day it is clearly shown that it won't do to live tired-out, and on the verge of breaking down. The languor and the lack of strength are sure to increase.

Now is the time to throw off disease. As the new year begins there are few hindrances to getting back strength and sturdy health. The bracing weather arouses a longing for health. Paine's celery compound, taken now, does its best service toward driving out disease and establishing firm health.

## TIME TAKEN IN PRODUCING GREAT WORKS.

Cowper required three days for the production of John Gilpin.

Longfellow turned out about one volume of poems a year for many years; nearly four years were required for his translation of Dante.

Hume spent fifteen years in collecting materials and writing his history of England, and two years more in revising and correcting it.

Cooper is said to have written "The Spy" in less than six months.

Carlyle, it is said, required about ten months to complete "Heroes and Hero Worship."

Sir Thomas More devoted the leisure hours of over three years to the writing of his "Utopia."

Lord Brougham commonly spent three or four weeks in the study before writing a great speech.

Von Ranke is said to have devoted nearly thirty years to his great work, "The Lives of the Popes."

Noah Webster, from first to last, spent seventeen years on his dictionary of the English language.

Keats commonly wrote a short poem in a single day, taking two or three more to polish and complete it.

George Eliot is said to have written "Middlemarch" in four months.

Emerson is reported often to have spent from six months to a year in the composition of one or two short essays.

Pope, when translating Homer, considered from fifty to one hundred lines to be a fair day's work. The completion of the "Iliad" required over three years.

Fox spoke without apparent forethought, and once said that he never wasted an hour in preparing to speak before such a body as the British Commons.

Burke spent at least eighteen months in reading, writing and study for his great speech on Warren Hastings.

Thackeray would produce, under pressure, a novel in six or eight months. He did not like to work and, as he stated, only did so under compulsion.

## ARMENIA.

Rise, Christian nations, in your might  
And let the Sultan know  
That all the world is up in arms,  
Touched by Armenia's woe.

A trace to boundary lines! give o'er  
Each petty jealousy  
That parts the hosts who should unite  
To end her misery.

Bear not the sword in vain, nor seek  
Unholy cause for strife;  
But lay the oppressor in the dust  
And save Armenia's life.

O Lord of Hosts, make bare thine arm  
As thou hast done of old;  
Blind up the broken hearts that bleed  
From wrongs and griefs untold.  
—[Charles D. Platt  
in Springfield Republican.

## THE VENEZUELAN DISPUTE.

## An English View of the Situation.

The dispute between England and the United States over the Venezuelan boundary question is a very disagreeable and unfortunate one; but it does not mean war or any real risk of war. War between England and the United States is civil war, and neither branch of the Anglo-Saxon race is going to shed brothers' blood for a mile or two of barren mountains in Guiana. Whatever else happens, that will not. Even if the cannon were ready to fire, and the gunner's hand on the lever, there would be in the end no war, for on each side of the Atlantic there are millions of quiet, plain, undemonstrative men who would forbid the outrage, and declare that come what may, humiliation or no humiliation, right or wrong, there should be no war. But though in the long run we are not afraid of war, we detest more than we can say the spectacle of the two great English nations flinging ink at each other, and shaking fists in each other's faces before an amused and cynical world. "So much for their precious theory that blood is thicker than water," sneers the Frenchman, and all Europe titters. Fortunately, our newspapers have not replied; but the American Press has been full of false and ridiculous rumors, and heady commentaries on obviously impossible facts. All this is not only most disagreeable to those who, like ourselves, feel the sense of kinship strongly, but also does material harm to the growth of a good understanding between the two countries. No doubt newspaper articles matter very little in one sense, still it is to be feared that in the present case they have awakened a good deal of ill-feeling, and that vaguely and indefinitely a large section of the people of the United States have been made to feel that somehow or other England is doing them an injury, and infringing their claim to prevent any extension of European dominion in the two Americas.

Let us try to see what truth, if any, there is in this contention that we are infringing the Monroe doctrine. In the first place, it must be remembered that we have two distinct disputes pending with Venezuela. One concerns the boundary, the other our demand that Venezuela shall apologize and make reparation for an injury done to British subjects by soldiers of the Republic. Now, it is admitted that, in regard to the second of these—the demand for apology and reparation—the United States has no sort of locus standi for interference. America does not, and never has, claimed to prevent the European Powers from exercising that essential right of sovereignty,—the right to demand and obtain reparation. If America made such a claim, she knows that she would have to take upon her the responsibility for all the stupid and illegal things done by the semi-civilized states which make up Central and South America. The United States then can only be concerned with the boundary-line dispute. Here, no doubt, granted that the Monroe doctrine is admitted, she might claim to influence the settlement; for she might say to us,—"Your claim that the Venezuelans have entered your territory is answered by their assertion that you have entered theirs. But if their claim is correct, as it may be for all we know, then you would be extending your boundaries at the expense of the Republic, and that again would be increasing your territory on the American continent by fresh annexations, and so contrary to the Monroe doctrine. Hence, in a boundary dispute, we claim the right to intervene, and see that our resolve to prevent fresh annexations is respected." There is, of course, an easy answer to this,—namely, that there is no such thing known to International Law as the Monroe doctrine, and that by citing the message of President Monroe the United States cannot give herself any special right of interference. We have, however, no desire to take up this attitude. We personally, and we believe most thoughtful Englishmen, respect

and approve of the essential principle of the Monroe doctrine, and by no means desire to challenge it or prevent its being carried into operation. We do not want to add to our possessions in America, and therefore are perfectly willing not to dispute when America gives us notice that she will consider herself injured if we try to increase them. Let us then argue the case as if the Monroe doctrine were a part of the law of nations. Does that admission give America the right to protest against our claim to insist upon the Schomburgk line? Most assuredly not; and for this very good reason. The boundary line was in dispute long before Canning suggested to the Americans the establishment of the Monroe doctrine. What we claimed now we claimed then. Hence, unless we are to suppose that the Monroe doctrine has an ex post facto operation, the dispute as to the boundary line between Venezuela and what was once Dutch Guiana cannot possibly concern the Americans. That is an argument which ought to effect the Americans more than any other nation, for they have absolutely excluded ex post facto legislation from their polity by forbidding its use by the state legislatures. But this may be said to be a legal subtlety. Let those who think so read the text of President Monroe's famous message, and they will not be able to help the conclusion that the president never dreamt that the doctrine he was enunciating could be applied to a boundary dispute that even then had been pending for a quarter of a century. The Monroe doctrine could only help the contention of the United States in the present case if Great Britain were to annex, or to contemplate annexing, territory beyond what she claimed before the promulgation of the message. But there is no sort of assertion that she has been increasing and expanding her claim. Right or wrong, the dispute is about the same territorial area that was involved in 1795.

We presume that what will actually come of all the talk of the Monroe doctrine is what came of the talk about it when a little time ago we had to coerce a Central American Republic. The American Press will rage and ramp, and our Press will reply with cold-drawn indignation, but the two governments will keep their heads completely, and when the Venezuelans find that the state department is not going to help them by going to war, but is only giving the Monroe doctrine that judicious exercise which is as good for doctrines as for horses, they will give in, and the frontier will be finally delimited on the very reasonable lines suggested by our Foreign office. Meantime we wish that the existing opportunity might be taken hold of for a public understanding between us and the United States as to the Monroe doctrine. We should like to see a treaty between us and them which would guarantee the Monroe doctrine. There should be no great difficulty in doing so. Canada's boundaries are clear, and so are those of the islands, and thus, if the boundaries of British Guiana and British Honduras were settled and scheduled, it would be quite possible for us to agree not to increase our territories in America without risks of boundary disputes. Under such a treaty America would have the Monroe doctrine made invulnerable—it would thenceforth rest on the sea-power of England—and she would therefore be free of all fear of being drawn into European complications. We, on the other hand, as the second biggest power in America, should feel perfectly happy as to Canada and the West Indies. In case of war the American guarantee would secure them from attack. But the good would not stop here. On such a treaty, as we pointed out a week or two ago, might in the fullness of time be reared that alliance of all the subjects of King Shakespeare, the accomplishment of which, as Carlyle said, is incomparably the greatest of all modern problems. The fate of the civilized world hangs on that alliance of the Anglo-Saxon English-speaking race, and happy are the statesmen who are able to contribute to its carrying out, however small the mite they cast. That the acknowledgment and upholding of the true Monroe doctrine will contribute directly and materially to that consummation, so devoutly to be wished, we cannot doubt. Therefore we say, and say it with full conviction and deliberation, "Long live the doctrine of President Monroe!" —[London Spectator.

## O JERUSALEM! THE HOLY CITY.

Edward T. Fairbanks.

II.  
In the prophet's thought Jerusalem was holy notwithstanding the iniquities in it. For he saw besides the real an ideal city, the Jerusalem of Jehovah's purpose. Bad things were going on there every day of the year, but something else, too; for there was the visible seat of Jehovah-worship, the ark of the covenant was housed within her gates, and some day living waters would surely go out from Jerusalem.

O Jerusalem, Holy City! how came this high title upon thee at the first? Was it something of goodly mark in thy early time, when God chose thee to put His name there? I should have supposed it must be so. I should have looked around to see some fresh, clean spot untainted by any traditions of idolatry, the smell of evil not upon it; some open field or hill top where bird choirs were singing praise, and wild flowers waiting incense from their bells. On such a site I should have said that God would plant the shrine and city of His holiness; beautiful for situation, her pinnacles agates, her gates carbuncles and all borders of pleasant stones.

But in fact I do not find it so at all. He passed by every one of the sweet fields of Carmel and Sharon, and selected for His Holy City a wicked old heathen city. The same Jebus walls that were a terror to ten Israelite spies were turned into towers of Israel's religious capital. God saw a place cursed with the blood of Canaanite abominations; that same place he began to consecrate by the blood of lambs on his altar, and did not finish what he had begun till the blood of His Holy Son had gone upon it.

This is the last thing we should have thought of, strikingly like One whose ways would be above our ways. Which one of the planets did God choose to put his name there, in most solemn and impressive fashion? Surely it was this one we are on—this inglorious seat of ancient death and corruption, its ground cursed for man's disobedience, a world of sin, of such mad riot that once a flood must drown it, and hereafter conflagrations burn it up. It was no fresh, bright, clean world that God selected for the incarnation of His Son. It was not a good people that He came to live with and work for. His mission was to save sinners just where they were and make them a blessing to other sinners. He planted his church in the midst of earth's corruptions, like old Jerusalem in the stronghold of Canaanite wickedness. And the only material to be used in building His church was that which had the marks of original corruption upon it. Every Christian began life in the sinful state, began the Christian life with "God be merciful to me a sinner." The church of true believers is a body of converted sinners, all sorts included, from young or tender hearts, opened as Lydia's was, to stout Saul-like blasphemers or wallowing Corinthians. Unlike material for the framing of a spiritual Jerusalem. But God has a way of getting surprising results out of very poor material. First he converts it. They wish us to see that humanity is forging ahead on its upward march, fulfilling the law of its development splendidly, especially in these days of ours. Very well; what is the law of man's spiritual advance? Is it that Jebus develops into Jerusalem? a bad man into a godly one? Not until the old man is cast out and the new man built in; the Jebusite expelled, the Israelite in possession.

Jerusalem could not have been gotten out of Jebus any more than Salisbury cathedral spire could have spired up as a natural effluence from the Druid slabs of Stonehenge near by. The old religion was cast out of Britain, then the cross of the new faith was lifted on stone tracery 400 feet in air. The weird Druid chant died away; the solemn Te Deum rolled along the aisles. This was the way of it.

God marked that heathen island, got various outlandish peoples on it, converted them, and so brought them to race leadership on the globe. We of the new world think highly of our Anglican stock, but when we go back some way we find plenty of the

old Canaanitish element mixed with it. A fact that we ought not to lose sight of at all, for it certifies on a large scale God's gracious way of making depraved people over into righteous ones, till his will be done in earth as it is in heaven. This can never be a rapidly moving process, for it requires man's full consent, a hard thing to get, since men do not naturally take to pure religion nor desire God too near them. "Lift up your heads, O ye gates, and the King shall come in" has to be spoken at the shut citadel of the hearts of men, as truly and distinctly as at the fortress gates where the ark of God was waiting once. The coming in of the Spirit is what transforms the place, turns Jebus to Jerusalem. It is the Shekinah Presence within that makes the Holy City.

Even then Jerusalem is not built in a day, nor all trace of Jebus extinguished. Within thy gates, O Jerusalem, I should be sure to find some Jebusitish marks, a broken or prostrate pillar of the old order, remnants of Molech-worship, snatches of the aboriginal language and folklore. But besides all this, lo, the sanctuary of Jehovah, the call of the silver trumpets, multitudes keeping holy day, going round about Zion, chanting songs of degrees, praising the Lord God of Hosts in the midst of thee, O Jerusalem, the Holy City.

Our old man is not made over into the new without marks peculiar to itself remaining. A corrupt nature has cut its grooves so deeply in to our humanity that their print is on the church, and no amount of spiritual polishing will get them off entirely. This anybody may see. And, too, if he will, he may see besides this something else, as a token that God is in the midst of her. For undeniably there are in the church marks of true discipleship, virtues that are born only of the Spirit of Christ; transforming influences that give tone to society, hope to the world. Religiously the church is the world's capital, the Holy City, the visible witness and seat of a spiritual regency in the body of our human race. And what the prophet said once is for us of the church to hear now, "Awake and shake thyself from the dust, and arise and put on thy strength, and loose thyself from the bands of thy yoke, and put on thy beautiful garments, O Jerusalem, the Holy City. For thy God reigneth."

REASONABLE.  
"What is your preference, my friend?" he said to a stranger at the prohibitionist convention, "whiskey or anti-whiskey?"  
"No decided preference," replied the stranger. "I don't care what kind it is so long as it's whiskey." —[Vermont Graphic.

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A friend brought me Dr. Miles' book, "New and Startling Facts," and I finally decided to try a bottle of Dr. Miles' Restorative Nervine. Before I had taken one bottle I could sleep as well as a 10-year-old boy. My appetite returned greatly increased.

When I had taken the sixth bottle my weight increased to 170 lbs. The sensation in my legs was gone; my nerves steadied completely; my memory was fully restored. My brain seemed clearer than ever. I felt as good as any man on earth. Dr. Miles' Restorative Nervine is a great medicine. I assure you." Augusta, Me. WALTER R. BURBANK.

Dr. Miles' Nervine is sold on a positive guarantee that the first bottle will benefit. All druggists sell it at 41¢, 6 bottles for \$5, or it will be sent prepaid on receipt of price by the Dr. Miles Medical Co., Elkhart, Ind.

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THE OLD COMPLAINT.  
The boarder, with a wild, did say:—  
"This egg is like a 'pome'—  
I think it certainly is from  
The lays of ancient Rome."